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Selected.

Some Weighty Expressions of Sarah Taylor, who died at Manchester, 8th mo. 1791, aged 74 years.

To an intimate friend she expressed nearly as follows: "I was never more sensible than in this time of my confinement and separation from my friends, of the various ways in which the Lord's work is marred, and his merciful designs with respect to individuals frustrated: through the reluctance of the creature to become like passive clay in the hands of the Potter; vessels of the Lord's own forming, without any mixture. Some hesitate, some are too forward, but all this is from unreduced self, and tends to mar the Lord's work; we are to be formed into pure vessels quite emptied, that the Divine word may have free course. No hesitation, no activity of the creature to choose or refuse." After a little pause she added: "But He knoweth human weakness who is a God of infinite compassion, and He stands ready to help us if we look to him in sincerity; a sigh, a tear, arising from true contrition, is a sacrifice well pleasing in his sight, because it is of his own preparing, and will arise as incense from the temple of our hearts, if we are dedicated to him."

The same Friend going to her early in the morning, she mentioned a person who had desired to be remembered to her and by her, and said "I have been thinking much of him in the night, and would have thee say, when thou seest him, that in looking at me and at the probability of my being nearer the solemn close than some others, and having been in a good degree preserved through many exercises, he may think there is cause to rejoice, but I never passed through more proving conflicts than at present, nor ever had greater need of watchfulness, lest the enemy should get any advantage over me; or had at any time more distressing fears of losing ground; and the great work of redemption falling short, through my poor mind being turned aside to objects of inferior importance, and so the victory not be obtained; and I find to be solicitous day and night for preservation, was never more needful. Oh! that great work of redemption—I pray not, said our blessed Redeemer, that thou shouldst take them out of the world, but that thou shouldst keep them from evil. We are called unto victory; all

depends on keeping close to him who alone can preserve us in the hour of temptation. Then is the trying time when the grand enemy endeavors to gain his end—it is his work to draw the mind into captivity, he wants to keep us in bondage."

At another time she said: "On looking over my past life I cannot charge myself with being presumptuous, but I know I have not at all times been so honest as I should have been; especially in our large public meetings for worship, when things have risen with clearness that I should have communicated to the people, I have let the right time slip by, deliberating on my own unfitness. This is indeed consulting with flesh and blood: listening to an enemy. I have not only hereby increased my own portion of sorrow, but the blessed cause has suffered, the free circulation of life has been obstructed, when I have had reason to believe it would have flowed as from vessel to vessel." Then after sitting a while under the covering of quietness, she said: "Oh what an awful thing is pure gospel ministry; how few understand or are sufficiently baptized into the true nature and spirit of pure, living, powerful gospel ministry." The same Friend going to take leave of her, she said: "Thou seest, dear child, how I am carried on from day to day; neither seeing nor desiring to see how the present dispensation is to terminate; but faith and patience are mercifully vouchsafed to sustain, though sometimes it seems as if they were ready to fail, and then I am deeply tried. It is a great thing to say I have fought the good fight, I have kept the faith. Oh this keeping the faith; this cleaving close to him who has indeed loved us freely. If some of you will but keep the faith, you will be strengthened more and more to make war in righteousness against the enemies of your own houses, and be able to lift up a standard against wrong things in others." She afterwards added, "I often visit you in that love which is wider than the ocean and extends over sea and land, and do thou remember to keep the faith in him who is invisible and invincible too."

On two friends visiting her she thus expressed: that she knew not nor did she desire to know how it might be with her in respect either to life or death; but it was abundantly made up by prospects that were frequently opened and enlarged into a scene of transcendent glory and brightness, which at times seemed too great for her to bear, but as it was mercifully continued, her capacity for receiving it increased, and she had been favored to behold a state so glorified in perpetual union with purified spirits, that at seasons she seemed inclosed in views of universal brightness, glory and beauty, too great for human comprehension. But she soon added with awfulness, "Yet this has not always been the case; there was a time when the heavens were as brass, and the earth as iron, and my soul encompassed as with clouds of impenetrable dark-

ness, but light has graciously succeeded." She had been made to view the past errors of her life, and also to feel that judgment must pass over the transgressing nature, and even upon every wrong impulse of the mind, though it might not break forth into action, by giving way to which she had often prepared herself a cup of sorrow unknown to others. She said that what she felt for her friends in religious profession was not to be expressed, nor the strength of her desire that those who had yielded themselves into the purifying hand of judgment might be preserved under it steadfast and immovable; nor could she set forth in words her ardent solicitude that those who had and were wandering from the fold of rest, might be given to see their dangerous situation, adding: "Oh what I feel for these wanderers; could I but gather them, could I but open one of these prospects to their view, how would it stain all their worldly pursuits; surely it would make them covet an establishment on this immutable foundation; and I have often thought of those expressions, 'If the righteous scarcely be saved, where shall the ungodly and the sinner appear?'" At another time she said, "I have had deep sufferings and baptisms to pass through, but now I see with indubitable clearness that there is a Rock and Fortress, which if we cleave unto, no power of darkness, however great, shall be able to move us from long together."

To a friend that sat a while with her, she said to this import: "The body is weak, but my mind is preserved in quietness, and seasons of consolation come unsought for, when clear prospects are opened to my view of the spirits of the just made perfect, and of the church triumphant, which words are insufficient to describe."

"It appears like a boundless expanse, an ocean of love, a river clear as crystal, which the vulture's eye cannot see; no galley with oars, nor gallant ship can pass thereby; there the spirits of the just, the church triumphant, enjoy full fruition, are gathered into the place of pure prayer, adoration and worship."

"Precious in the eyes of the Lord is the death of His saints, because in these shackles of the body, they cannot enjoy perfect uninterrupted blessedness; and He wills and loves that those whom He has redeemed by His power, should enjoy perfect, unmixed happiness," adding: "I have learned with the apostle, that it is not by works of righteousness that I have done, but of his mercy that He hath saved me, by the washing of regeneration and the renewing of the Holy Ghost; and O, I would not change my situation for all the possessions of this world, nor for all the knowledge and speculations that the wise system builders of the present age can acquire, and whatever they may vainly suppose: it is not a delusion, nor of prejudice, but solid, enduring, substantial Truth."

After a solid pause, before the friends took leave of her, she signified with a sweet calm-

ness, the probability of its being a final farewell, then added, "but there is a matter of importance that I feel my mind pressed to fix upon your's, which is that you may be gathered into entire resignation, to abide with your great Master on Mt. Calvary, and remember what He declared 'That where I am there shall my servant be,' and this you know, my friends, was under suffering; and what I have wished for you is, that you may travail under a willingness to be kept here; for what can we desire more or greater, than to be where our great Lord and Master is. He knows your states, and His eye is over you for good, but if, like Peter, you slide from His testimony, He may bring it to your remembrance, and your trials may be many."

At an opportunity she had with two friends who called to see her; when speaking of her situation to them, she expressed her desire to be preserved in patience, and said, "for though so feeble, and nearly worn out, a natural quickness about me often under my sufferings, prompts to disquietude, but when thus tried, I invite patience, and also pray to the Giver of every good and perfect gift, for it, and am favored to feel its return;" adding, "few of her early acquaintances were now remaining in this life," yet said there were situated in several distant parts of the nation, those whom her mind often visited in love and felt them near in the covenant of truth, and expressed with tenderness her desire that those who were entering as upon a sea of glass, a situation surrounded with dangers, might seek after the Pearl of great price, and be willing to sell all and purchase the field where the treasure was hid, for it would remain when all other supports failed."

At a time when several of her relations were present, she said, "When people are making their wills, you know they often say I give and bequeath to such and such, and this may be done with regard to outward substance, but there is one thing I have been meditating about, which is of much greater importance, and none but the Lord alone can give and bequeath to any, and that is a possession in the Truth. Oh! how I long that you may seek it in and for yourselves, and let no other pursuit deprive you of it, or discouragement prevail, for they that seek shall find to their unspeakable comfort, this blessed treasure."

Much more was expressed by her that was not retained, and though the weight of her disorder frequently appeared to prevent a right conception of outward things, yet when conversing upon religious subjects her judgment and memory were remarkably clear.

Second-day preceding her departure she was much afflicted with pain and shortness of breath, when a relation expressing her reluctance to leave her to attend the Monthly Meeting, she said, "I would have thee go, for though I have a trying putting on, I do not quite see the end, but it may be not long before it comes, and thou may tell friends, I do not expect to see any of them again, and give my dear love to all, for it speaks universal." The same friend returning the next morning, she seemed pleased to see her, and appeared rather better than when she left her, but on Fourth-day morning was very ill and not able to be much out of bed afterwards.

On Sixth-day morning the symptoms of approaching dissolution were more apparent, and her outward sight much gone, that she

did not seem to know those about her but by their voice; yet her religious exercises did not cease, for she frequently expressed much care and concern for a young woman in the family, often calling her by name when she was not present, earnestly entreating her to do all she could to inherit eternal life, with many other expressions of strong solicitude for her preservation.

About 8 o'clock in the evening she took a little wine and water, but found it difficult to swallow, and when she had taken a small portion, said, with a strong and clear voice, "no more," and soon after dropped the following expression, "*Be still, be still, and thou shalt soon see the salvation of thy God,*" which were the last words uttered, and accompanied with such an evidence they were spoken concerning herself, and that it was her own blessed experience, as greatly bowed the spirits of those present in resignation to the Divine will. About the 10th hour she quietly breathed her last, under a precious covering of awful solemnity, the 19th of 8th month, 1791, aged 74 years.

From the "Philadelphia Ledger."
"Probabilities."

There is nothing so well calculated to show the advance of system in meteorological observation and science, as an inspection of the maps issued every day by the United States Signal officers, stationed throughout the United States, under the direction of the Weather Bureau of the War Department. We will take for illustration of these remarks, the one printed at one o'clock on Monday morning, and issued simultaneously yesterday at all the stations. This map, like all others from the Signal offices, covers the United States and the British North American provinces, and it shows the locality of some fifty to sixty of the signal stations distributed over the territory indicated, from St. John's, New Brunswick, to Indianola, Texas, and from the Atlantic coast to the Pacific. The groundwork of the map itself is printed in a green tint exhibiting the ranges of mountains, the courses of rivers, the lake shores, and the seacoast lines, together with all the important cities, towns and stations at which signal observers are placed. In addition to these green-tinted maps, the signal officers are furnished with a set of type symbols which are impressed upon the maps in red ink every night, after the last observations made over the whole country at 11 p. m., Washington City time, are received at Washington and transmitted to the several stations. The type symbols referred to are small circles with arrows passing through them. The circles are used to show the character of the weather at every one of the stations throughout the country, and the direction of the arrows as impressed upon the map indicates the direction of the wind at all the stations. The circles are of several varieties. One of them is a simple light ring, and wherever this is seen on the map it shows that the sky was clear at that place at the time of the 11 p. m. observation. Another is a ring of heavier character showing a clear spot in the centre only, and this one indicates a cloudy sky wherever it appears upon the map. Still another of these circles is a ring like the one first mentioned, except that it has a broad red bar across it, and this one indicates what is called a "fair" sky, but with some clouds. The fourth is a

dark circle or disk with no light about it, and this one shows that it was raining at the place where it appears on the map at the time of the observation. The fifth is a circle like the first mentioned, except that it has three narrow red lines across its face, and this tells the story of snow at the place where it is shown on the map. Besides these type symbols there are three sets of figures to be impressed in red ink upon the map after the last observation for each night. These show, first, the temperature as marked on the thermometer; second, the pressure of the atmosphere as marked by the barometer, and third, the force or velocity of the wind as shown by the "anemometer," an instrument used for that purpose.

The map issued yesterday morning has all of these symbols and figures upon it, and any person with the map in sight has, at a single glance, a "bird's-eye view" of the condition of the weather over the whole of the United States and the Canadian Dominion, as it was at 11 p. m. of Washington time on Sunday night. The storm which we were having at that time in Philadelphia had passed away from the Southern and Western country, but was still prevailing everywhere from Pittsburgh to the Atlantic coast, and from Washington City northeastward to Burlington, Vermont. The remains of that storm extended along a belt of country parallel with the Alleghenies and with the Atlantic coast, and it was moving from the west and southwest to the east and northeast. It was raining at Philadelphia and at Burlington, Vermont, and was snowing at Pittsburgh, Washington City, Baltimore, New York, Albany, and Portland, Maine. Beyond this belt of storm, and to the westward of it as far as the Cumberland and Ohio rivers and the great lakes, the weather still remained cloudy; and this belt of heavy cloud, which was the rear guard of the storm, shows the same parallelism with the Allegheny mountains and the Atlantic coast, as is shown by the boundaries of the storm itself. The western boundary of the cloud belt extended from Nashville, on the Cumberland river, north-eastward through Louisville and Cincinnati, on the Ohio, Cleveland, Buffalo and Oswego, on the great lakes to St. John's, New Brunswick, on the seacoast. These boundary lines of the storm belt, and of the cloud belt following in its rear, are clearly defined on the signal map; and behind them again, to the southward and westward was a vast stretch of clear or fair sky, extending over all the rest of the country. This belt of clear and fair sky was spread over the whole of the South Atlantic and Gulf States, from Fortress Monroe, in Virginia, to Indianola, in Texas, and every where west of the Mississippi, the Ohio and the Great Lakes to the Rocky Mountains. It was following in the wake of the storm belt and the cloud belt, and it was this that brought us the sunshine of yesterday, after the western limit of the storm belt and heavy cloud belt had passed away to the northeast.

Although it has taken up considerable time to write this, and will take some little time to read it, the whole view of the weather of the continent upon which the description is based is under the eye at one glance on the map, and can be read there in a second by one familiar with the symbols used. It is this comprehensive view of the condition of the weather at the same moment of time over

road tracts of country, and of the direction in which either foul weather or clear weather is moving, as shown on the map, that enables the chiefs of the Signal Office to forecast the "probabilities" of the weather, which have now become so familiar and so interesting to the people of the United States. It may be said without boasting that, in respect of all these matters, the signal service system of the United States is in advance of all the rest of the world.

John Griffith.

For "The Friend."

(Continued from page 242.)

The observant reader can hardly fail to note in the foregoing memoranda, extracted from the journal of John Griffith, a very similar testimony to that which would have to be given in this day were a general visit to the churches to be made: all then, and now, and ever, being owing to a departure from the pure gift of God and life of Christ within us; forsaking Him, the fountain of living water, and hewing out cisterns, broken cisterns, that can hold no water. It is the plaintive appeal of the Spirit to one of the churches: "I have somewhat against thee, *because thou has left thy first love*. Remember, therefore, from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This manifestly is that which is so greatly needed in this degenerate age; even a return to our first love—the love and zeal of the early days of this religious Society, when her children, her princes, and her Nazarites were comparable to fine gold; their polishing was of sapphire, even that which the Truth alone can give. But oh, how hath the Lord covered the laughter of Zion with a cloud; so that with too much truth it may be said, "Our joy is turned into mourning; and the children and the sucklings sorrow in the streets of the city." Nevertheless, His gracious invitation yet is, "Return unto me, and I will return unto you, saith the Lord." His love, his power, his discipline, his cross, is still the same; and how would He again turn our captivity, and restore the ancient land-marks of this people, did we but more generally and wholly bow to His chastening, turning, transforming hand! Then also would He again restore more baptized and baptizing members to His church; the hearts of the fathers would be turned to the children, and the hearts of the children to their fathers; the deep plunges and thoroughly purifying baptisms of His Holy Spirit would be witnessed, and the correspondingly polished and precious stones of memorial would be brought up, having for their inscription, "Holiness unto the Lord." O, for that contrition and humility, that low abiding at the footstool of the Saviour, which would assure that His grace is sufficient for us, and His strength is made perfect in weakness: so that, through and over all, in His own time, He might exalt and make conspicuous to His glory, sons and daughters, who with primitive zeal, and as saviours on Mount Zion, should judge the mount of Esau—all not of the true seed—and the kingdom wholly be the Lord's.

John Griffith, in the present number, proceeds to state his reasons for expressing, as he felt called to do, the weaknesses, and letting, hindering things that had gradually,

even then, crept into the church; which was, in part he tells us, for a warning to all succeeding generations; and that the evils which caused the Lord's displeasure, and, if not turned from, would bring down His judgments, might be timely averted by us. Then how pressing the admonition: "Whoso readeth let him understand," that so "the abomination of desolation"—the neglect of the daily sacrifice—stand not in the holy place, to the cutting off Truth's heavenly beam from our poor and needy souls.

The journal resumed:—"It may by some be looked upon rather imprudent, to lay open the defection and spiritual condition of our Society, which depends so much upon my own testimony of an inward sense given me thereof in my travels. In the first place, no other person can do it for me, and I cannot find my mind easy that it should be wholly omitted. It has been so repeatedly, and confirmed with such clear evidence to my understanding, that I have not the least doubt of what I write in that respect. Although it be with a considerable degree of reluctance, yet it seems my way, and I am not easy to go out of it; intending no other by those close remarks, than as lessons of instruction, caution and warning, to succeeding generations; if, when I am removed hence, this be looked upon worth printing. So far I may add, that the laying open the mournful declension of the Society, and pointing out some of the causes thereof, as my understanding might be opened thereinto, was one of the principal things that engaged me to write a journal: it never entered into my thought, that my travels and little services, singly considered, were of such consequence as to merit the regard of my friends, so as to be published; but thinking the account of my travels and the observation of the state of things are necessarily connected together, so that in doing the first, I could not well avoid the last. I have further to add, that I think myself also warranted herein, by the example of God's faithful witnesses in ages past, with whom it was usual to lay open the states of the people, both in an individual manner and in a more collective body, viz: as nations, societies, or churches; also setting forth, for a warning to all succeeding generations, those particular evils which caused the Lord's displeasure, and would, if not turned from, bring down his judgments upon them. We also find, that even these warnings and heavy denunciations of judgment, were preserved in writing, as a testimony for God and against themselves, even by those against whom they were really given forth; yea, the particular evils and frailties which, through inadvertency, the Lord's choice servants fell into and deeply repented of, are recorded; not only as warnings to all, but also to excite charity and tenderness towards those who have fallen into evil, in case they repent and forsake; considering that we also may be tempted, and therefore none dare to upbraid those, who, through their own imprudence, have fallen among thieves, and are naked and wounded, provided they return again to the Father's house. I have further to remark, that I have observed a prevailing disposition in some of considerable eminence in the Society, and in a great many others, to cry up for peace and charity, and the maintenance of unity, and not press any thing very closely, lest the peace of the Society should thereby be endangered; although, perhaps the things

urged cannot well be objected to on any other principle than groundless fears and a faint heart, not yet quite upright to God, nor wholly redeemed from the praise of men: as there is an unwillingness to please them, though in maintaining the Lord's cause; 'for if I yet pleased men,' said Paul, 'I should not be the servant of Christ.' What makes me take notice of this is, that I have seen a great snare in it, many things being suffered to remain and prevail under it, and the fire of primitive zeal against undue liberty, much quenched. We have no such examples in the prophets, or in Christ and his apostles, of indulgence and winking at wrong things and false ease. They, in their concern to testify against such things, had no fear of breaking unity nor disturbing the quiet and peace of any people, let their rank or station be what it may. Had this noble spirit of ancient zeal been more generally exercised in plain dealing and speaking the truth one to another, the mournful declension justly complained of amongst us as a people, would not so generally prevail.

"It is but about a century since the Lord, by an outstretched arm, gathered our Society as from the barren mountains and desolate hills of empty profession; choosing them for his own peculiar flock and family; as by many evident tokens of his love and mighty protection, doth fully appear; even when the powers of the earth, like the raging waves of the sea, rose up against them, with full purpose to scatter and lay waste. The remarkable evidences of his regard, must, I think, gain the assent of considerate persons, who yet may not have a capacity of understanding clearly the Lord's gracious dealings with his people, in a more spiritual and mysterious relation. When I view the multitude of his favors and blessings to them in this respect, I am afraid to attempt the recounting and setting forth of so copious and amazing a subject, which can better be admired, and the bountiful Author adored for the same. It may be justly queried, What could the Lord have done for us that he hath not done? Notwithstanding which, what indifference, lukewarmness and insensibility as to the life of religion, are now to be found amongst numbers under our name; nay, in some places this painful lethargy is become almost general; although I hope a few may be excepted, who are much afflicted on that account, and burdened with an earthly, carnal spirit. Oh! how doth covetousness, which is idolatry, and an inordinate love of things lawful in themselves and places, cloak and shelter themselves under a plain appearance in some; yet plainness is no more to blame for that than the name disciple or apostle was to blame, because Judas once bore it. I could write much more on this painful subject, having suffered deeply in my travels on account of the grievous declension; but hope to ease my mind by dropping here and there a remark, as I proceed in giving an account of my travels.

"We embarked at Dublin the eighteenth of the 5th month, in the morning, and landed at Peel, near Swarthmore-hall, next day."

(To be continued.)

Instinct of Birds of Prey.—A correspondent of the Liverpool *Mercury* writes: "Having remarked that some of your correspondents of late have revived the Audubon-Waterton strife whether birds of prey are allured more

by instinct of sight or smell, I beg leave to make a few remarks which may be new to many of your readers, embodying the result of some attention to the special subject in dispute. I submit that the larger birds of prey are wont to mount guard over certain definite tracts, which they jealously keep from invasion, soaring out of sight in circles of vast area over their large quarry just as the sparrow-hawk, hunting on a less scale, is seen to circle, or the kestrel to hover, on a lower level in search of field mice and lizards beneath. My argument on behalf of sight may be divided into three heads: First, Physiologically, the nasal organ is not as strongly developed as the visual with the class in question; second, The feathered foe can be easily cheated by any simple shift which hides the object of pursuit; third, In very dry climates the newly-killed carcass, though wholly without smell, is at once found out by birds of prey, where seemingly none exist. The first head cannot be dealt with fully without more technicality than is fitting here, so I will not dwell upon it. On the second head I need but say that the Andean herdsmen are used to breed their cattle from black stock rather than light colored, so as to hide their calves from the condors that scour the valleys over head, and that game-keepers put bushes over their nests to cheat the neighboring rooks of their dainty meal. Thirdly, in the African or Central Asian desert, where the traveller is often surprised to see the vulture or eagle bear down upon the dying mule or camel almost before he falls to the ground, he will, if curious, have marked, as I have in the plains of Syria and deserts of Atmott, and Bahioda, that far above the caravans, like specks in the milky way, whirl the huge scavengers of the waste; now far out of sight, now sweeping lower as if to scan his hoped-for banquet below. No scent is wafted aloft from the carcass, sundried to parchment in the scorching sand, and yet, as if from out of the earth, the unclean birds flock to carnage. Again, in South America, sitting on the high eastern spurs of the Andes, at various points between Santiago de Chili and Quito, at a height of 10,000 feet or 12,000 feet, I have often watched, glass in hand, the huge condors sweeping in easy curves far beyond the ken of the valesmen below, or with a mere turn of the pinion gliding adown the air to scan yet nearer their hunting grounds beneath. Surely the lordly condor, eagle, or vulture, that keeps watch and ward over desert and vale, in circles far beyond the human ken, ever and anon swooping to seize or spy out his fearful quarry from spheres where no particle of scent could be borne on the thin, dry air—surely he cannot be led by the nose, but must rather be by the eye."

For "The Friend."

A Reminiscence of the Past.

The following is from the pen of the late Sarah (Lynes) Grubb. How forcibly she portrays the dangers of a modified Quakerism, then setting in upon our beloved Society in England! and like a faithful watchman she sounded the alarm.

She participated in these trials when they came, in close Christian fellowship, and harmonious, though suffering constancy and labor with such a constellation of contemporary worthies as George and Ann Jones, Daniel Wheeler, Thomas Shillitoe, John Barclay, her

husband, John Grubb, Mary Capper, Mary Davis, with many others who stood firm in well doing, wavering not, but held out to the end in the diligence and patience, the tribulations and testimony of Jesus Christ.

The work was compiled by two of her children; who, in the prefatory remarks to it, thus conclude: * * "We have endeavored faithfully to perform our task—to do justice to the memory and character of the writer, and the principles of the Society of which she was a member; and we believe the work will be acceptable to those who truly value these principles, and who desire that they may still be maintained in their ancient purity.—J. Grubb, H. Grubb."

The proposed selection follows:—"7th month, 1834.—For a number of years past it has been my lot to warn Friends, and particularly in the Yearly Meeting in London, against a spirit of subtlety that would draw us from an attention to the inward manifestation of our blessed Saviour, the Lord Jesus Christ; I have long seen that some of those most prominent and influential characters among us, never have been altogether of the Lord's own forming, either as Friends, or as ministers of Christ: and now many, very many, have embraced something short of Him who remains to be the fulness, and are settling on the surface of things—building on the sand; highly extolling in words, the 'One Offering,' which, indeed, is to be appreciated with feelings of adoration and heart-felt gratitude; but these know not of what they speak, while they preach up a literal faith in Christ crucified, and endeavor to bring people from a pure dependence on the leadings and unfoldings of the Spirit of Christ, or the inward and heart-felt power and coming of Christ within, the hope of glory. Divers ministers of our Society are sliding, and others are already gone from that which first called them to the preparation, and then did really bring them into the sacred office; much of this is to be traced to their adopting the views and sentiments of those mentioned above, who never wholly left their own works, but have sought to bring all things to the test of reason, instead of to that 'Spirit which searcheth all things, even the deep things of God.'

"Oh that my dear children may walk in humility and fear before the Lord, in this evil day; that they may be sheltered from all that is airy and notional in religion, being covered with the Almighty wing; for it is written, 'He shall cover thee with His feathers.'

"During the Yearly Meeting this spring, great was the exercise and travail of my soul, which produced the following effusions in my pocket book.

"1834.—After the third sitting of the Yearly Meeting. The appearance of things amongst us is very specious; an exact resemblance of what should be known, felt, and evidenced in the Church of Christ, through His own power, who is the second Adam, the Lord from heaven—the quickening Spirit; but the absence of this quickening Spirit is, in my apprehension, mournfully and oppressively felt, while "Mystery Babylon" mimics it in various ways—in language, in orthodox sermons, in dissimulation of love, in solemn silence, not the solemnity of the Lord's own power. We have a zeal among us which draws from the influence and motions of the inward anointing into creaturely activity; and we are so blind, in many instances, as to mis-

take Babylon's streams, where go the "gallant ships, and the galley with oars," for the "place of broad rivers and streams," where none of these are found. Our predecessors suffered much in avowing the leadings of the Spirit of truth, which brought them away from all will worship; shall we, with impunity, trample upon the testimonies of the everlasting Gospel, which they embraced at the risk of the loss of property, personal liberty, and life itself; and which they maintained through the hottest persecution? Our Society has thus stood upon higher ground than any of those around; shall we descend to the level of things in the religious world (at large)? or shall we profess more full light on the truths of the gospel than was their experience, and so deceive ourselves? Surely they did come to the meridian brightness of this last and most glorious day and dispensation, and to the summit of that "holy mountain, where nothing shall hurt nor destroy;" and unto which "all nations" of the earth "shall flow." With all the prying wisdom of this present age, we shall find nothing beyond what those dear servants of the Lord were privileged to obtain. Oh that, by full dedication of heart to the Most High, we may be found in their footsteps; even in the narrow way that leadeth to "life everlasting." Amen."

"19th of 11th month, 1838.—My dear children will be aware, that since the date of the foregoing, great have been the shaking and sifting that have come upon us as a Society: every foundation has been tried, yet that which cannot be shaken still evidences itself to be the invincible, eternal Rock, on which Christ Jesus builds 'His Church, and the gates of hell shall not prevail against it.' For years past the mourners in Zion have had to wear sackcloth, and sit on the ground, with ashes on their heads, except when the Lord has lifted them up, and clothed them in the beautiful garments, to show forth His mighty power in and through them. Some has He made very skilful in lamentation in these days: He has also given them to be mighty to suffer in His cause, and He will take the 'cup of trembling' out of their hand, placing it in the 'hands of them that afflict them.' The Most High is able to put the harp of victory into the hands of His dear servants and children, with the song also in their hearts and mouths, 'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.' It may be confessed that we are made very desolate as a people, because we changed our glory for that which hath not profited us; and in a Society capacity, have turned judgment backward; sanctioning publications and ministry which are not in accordance with the true doctrines of the unchangeable Gospel of our Lord Jesus Christ; and which, therefore, the few among us who have stood fast in the Lord cannot own: the heavenly anointing and blessed harmony of truth not being in these things, but wisdom of words substituted and held up.

"Thus have we been in a worse condition, as I apprehend, than in former trials; because the body did not then become responsible, by its acts, for that which is out of the true unity, and the wisdom from above. And now it seems to me that the Lord's power and the Lord's wisdom have so far prevailed, as to lay low the Philistine nature—prostrating it on the ground in great measure, and scattering that which sought to lay waste the inheriting

of the Mighty One of Israel: yea, and
head will soon be cut off, that reared
up on high; but we must come clean out
of all that opposeth itself to the simplicity,
purity, the wisdom, and the power which
ever and ever. I believe the great Head
the Church will purify His people—not cut
off in anger; and that the 'remnant of
Jacob shall be as a dew' from Him, 'in the
last of many people.' Blessed be His ador-
er's name! S. G."

Breton Heroes of Industry.—In the list of
wards at the Vienna Exhibition, there oc-
curred this unpretending announcement:—
"medal to the sailors engaged in the build-
ing of the Ar-men lighthouse." The *Bulletin*
de la Marine furnishes an explanation, and proves
that the recipients of the medal are heroes
in the ordinary sense of the word. The moun-
tain system of Brittany has a sort of contin-
uation in a series of reefs and rocks which jut
out in a broken line westward of Finisterre.
One of these rocks, called l'Isle de Sein,
stands a lighthouse, but the real danger
is to the westward, and the rocks there have
usually bristled with wrecks of vessels mak-
ing for Brest. In 1860, the committee for
lighting the coast of France decided to erect
a lighthouse on the extreme end of the danger,
and, after a careful examination, M. Ploix,
a consulting engineer, decided on the Ar-
men rock as the best site. At the same time
he did not attempt to depreciate the prodig-
ious difficulty of the task, and characterised
it as "nearly impracticable." The currents
are so strong and the sea runs so high, that
neither M. Ploix, nor the other engineers, nor
the director of the lighthouses, was able to
reach nearer than fifty feet. All they
were able to ascertain was that the rock was
about eight yards across and twelve in
length, and that it was just visible at low
water. After settling their plan of operations,
they applied to the fishermen of the neigh-
bouring island of Sein, as most familiar with
the locality and the danger, to commence the
necessary work. These men undertook the
task, and, provided with life belts, began to
watch regularly for the best opportunity of
climbing on the rock. As soon as they got
their chance they crouched down on the rock,
and, clinging on with one hand, with the other
worked away with a cold chisel so as to sink a
sufficient number of sockets for the insertion
of the iron clamps. Every now and then a
wave would break over the rock, drenching
them with foam and spray, and not unfre-
quently one of the party would be carried
right off by the heavy sea, but would soon
be picked up by a vessel kept purposely on
the watch. At the end of the first season
(1867) seven landings had been effected and
eight hours' work done, which sufficed for the
sinking of fifteen sockets; while the follow-
ing year the weather was more favorable,
and forty new holes were pierced, some of
which were below water. In 1869 the blocks
of stone were first placed in iron clamps,
about a yard long, riveted into the sockets.
The blocks were hewn according to pattern,
and joined together with Parker-Medina ce-
ment. The work of dropping them into posi-
tion was exceedingly laborious, owing to the
violence of the sea; but two of the officials
were constantly in attendance urging on the
workmen, and at the end of the season twenty-
five blocks, each about a yard cube, had been

successfully laid. In 1870 eight landings took
place and eleven cubes were laid, and in 1871
as many as twenty-three, the work by this
time becoming easier as further progress was
made. A steam launch is now used for con-
veyance of material, and a sort of masonry
scaffolding having been built, the builders
have succeeded, during the first half of this
year's season, in placing in position no less
than eighty-seven blocks. The expense, how-
ever, as may be imagined, has hitherto proved
considerable. Each of the forty-five holes
pierced during the first two years cost up-
wards of 2,000 francs, and on December 31st
last the charges had amounted to more than
189,000 francs. The light is to be a revolving
one of the first order and ninety-seven feet
above high-water mark.—*The Academy.*

Selected.

MY MINDE TO ME A KINGDOM IS.

My minde to me a kingdom is;
Such perfect joy therein I finde
As farre exceeds all earthly blisse
That God or nature hath assigne;
Though much I want that most would have,
Yet still my minde forbids to crave.

Content I live: this is my stay,—
I seek no more than may suffice,
I presse to beare no haughtie sway;
Look! what I lack my minde supplies.
Loe, thus I triumph like a king,
Content with what my minde doth bring.

Some have too much, yet still they crave;
I little have, yet seek no more.
They are but poor, though much they have,
And I am rich with little store.
They poor, I rich; they beg, I give;
They lacke, I lend; they pine, I live.

I joy not in no earthly blisse;
I weigh not Cæsar's wealth a straw;
For care, I care not what it is;
I fear not fortune's fatal law;
My minde is such as may not move
For beautie bright or force of love.

My wealth is health and perfect ease;
My conscience cleare my chiefe defense;
I never seek by bribes to please,
Nor by desert to give offense.
Thus do I live, thus will I die;
Would all did so well as I!

William Byrd.

Selected.

LINES ON THE DEATH OF A CHILD.

Oh that I could but watch afar,
And hearken for awhile,
To that sweet song that hath no jar,
And see his heavenly smile,
As he doth praise the holy God
Who made him pure for that abode;
In tears of joy full well I know
This burdened heart would overflow?

And I should say, Stay there, my son,
My wild laments are o'er;
Oh well for thee that thou hast won;
I call thee back no more!
But come, thou fiery chariot, come,
And bear me swiftly to that home
Where he with many a loved one dwells,
And evermore of gladness tells.

Then be it as my Father wills,
I will not weep for thee;
Thou livest, joy thy spirit fills,
Pure sunshine thou dost see—
The sunshine of eternal rest;
Abide, my son, where thou art blest;
I with our friends will onward fare,
And, when God wills, shall find thee there.

Paul Gerhardt.

He who loves little, prays little; he who
loves much, prays much.—*Austin.*

For "The Friend."

Friends in the 17th Century.—By Charles Evans, M. D.

This is an octavo volume of 666 pages,
printed on good paper and with clear and
legible type. As its title indicates, it gives a
history of the religious Society of Friends,
during the period of its rise and establishment,
and the introduction of a regular system of
organization and discipline.

The object kept in view by the author is
thus expressed in his preface to the book:
"The motive that has prompted the prepara-
tion of the present work, has been the hope
that, by thus bringing the substance of the
principal parts of the narratives of other
writers into a more condensed form, the mem-
bers of the religious Society of Friends—es-
pecially the young—may be induced to make
themselves familiar with its rise, and the
severe trials that attended its early progress;
that thus they may become better acquainted
with the character of the instruments em-
ployed by the Head of the Church to gather
Friends into a distinct body, the manner in
which He prepared them for the service, and
the consistent system of Scriptural doctrine
they inculcated, under the teaching and help
of His Holy Spirit." As stated in the preface
this work is largely derived from the writings
of Sewel, Gough and Rutt, and from the
Journals of those valued members who lived
during the times of which it treats. It is not
however a mere compilation, but gives evi-
dence of the constant care which has been
used to trace the origin of the different events
and actions recorded, to their true spring and
motive; and thus to reveal the various and
often conflicting forces operating in the minds
of men, in the eventful period in which the
Society had its rise. The blessed effects of
that watchful and reverent obedience to the
light of Christ in the heart, which so emi-
nently characterized the early Friends, are
thus clearly set forth; and the doctrines and
testimonies which distinguished them from
other religious professors, are shown to have
originated in the openings of Divine wisdom
upon their minds.

The book commences with the Reformation
in England under Henry VIII., showing the
progress of inquiry and doctrinal differences;
and giving such an account of political and
ecclesiastical affairs, as seemed requisite, to
convey a clear impression of the state of
things at the time Friends arose, to unfold
the causes which contributed to the remark-
able success attending the labors of its early
ministers, and to explain the severe persecu-
tions to which they were subjected. In speak-
ing of the clearer gospel light for which, at
that period, many awakened minds were look-
ing, the work says: "That light came not by
any sudden outburst of religious illumination
within any one of the various sections into
which the visible Church was divided; but
by the inshining of the Day-Spring from on
high, in the hearts of different members at-
tached to them, who were hungering and
thirsting after righteousness, and waiting to
be taught the way of the Lord more perfectly.
The work had been and was going on secretly
and with slow progress, hidden in the hearts
of many, like seed in the warm earth, await-
ing the time and the means by which it would
be more powerfully quickened, and enabled to
push forth the blade, form the ear, and per-
fect the full corn in the ear."

To these hungering and thirsting souls, the

gospel message of G. Fox and his associates, came as the dew of Hermon. When their attention was turned to the Light, Grace and Spirit of God, which they had long felt at work in their hearts, but scarcely knew what it was; and they were taught that this Light of Christ which showed them their sins, if they obeyed it, would lead them out of their sins and bring them to salvation; they rejoiced with exceeding great joy, as is shown by many testimonies that are still preserved. This feeling led David Barclay on his death-bed to exclaim, "The perfect discovery of the Day-Spring from on high, how great a blessing it hath been to me and to my family!" and this drew from Isaac Penington the acknowledgment, "My religion, which I now daily bless my God for, began in this Seed [the Spirit of Christ]; which, when I first felt and discerningly knew from the Lord, my cry to Him was, *O this is it I have longed after and waited for? O unite my soul to thee in this forever! this is thy Son's gift from thee, thy Son's grace, thy Son's Truth, thy Son's life, thy Son's spirit! I desire no more than to be made nothing in myself, that this may be all in me.*"

In the biographical sketches introduced into this History, of many of the Friends who lived in the seventeenth century, there are numerous opportunities, which have been judiciously used, of illustrating the doctrines and testimonies of our Society, by introducing, often in their own language, the exercises which accompanied the conviction and religious progress of these worthies. This is one of the most valuable features of the work.

The religious concern which led to the establishment of meetings for discipline, and the more perfect organization of the Society; the labors which George Fox and others underwent on this account; the opposition experienced from those members who did not wish to be subject to restraint, as also from others more honest-hearted, who did not at first see the necessity of the new regulations; the separation of Wilkinson and Story for this cause; and the efforts used to convince and reclaim those who were thus led astray—are all portrayed.

The cruel persecutions to which Friends were subjected in Great Britain, America and on the Continent of Europe, were so extensive and so long continued, that however condensed, they necessarily form a prominent part of a faithful history of that period. The patience and Christian firmness of the sufferers, the Divine support which enabled them to esteem the bars and bolts of their prisons as "jewels," and the many remarkable deliverances and preservations they experienced, render this portion of the work peculiarly interesting.

The notices, which are inserted of the closing scenes of many of those, who had been faithful laborers in the spreading of the doctrines of the Gospel, show, that like the apostle of old, they were sustained in the last hours of life, by the blessed hope that a crown of righteousness was laid up for them. They felt that they had not followed cunningly devised fables, but that they had walked in the Light of the Lord; and though they had no merits of their own to boast of, yet their hearts were at times filled with praises to Him, who had enabled them to go through their trials, travels, sufferings and exercises.

It is very desirable that the work should

be extensively circulated, as a reliable source of information respecting the early history of our Society, an exposition of the doctrines and testimonies of its primitive members, oftentimes in their own words, and a means of inciting its readers to greater faithfulness and dedication of heart in the work and service of their day.

J. W.

For "The Friend."

The Pilgrims.—An Allegory.

(Concluded from page 245.)

An undue attachment to the things of time, a strong bias toward the spirit of the world in life and conversation, the vain attempt to ignore the doctrine of Christ in His second coming as the hope of glory within us, are glaringly obvious tendencies of the present day. But notwithstanding all the art or device of man coupled with the subtle strategy of his great enemy, the one unchanged path to heaven will ever remain through the strait gate and in the narrow way, as Hannah More so graphically represents it. The din of man's vain substitutes, his numberless inventions to avoid the self-denial and the daily cross, which so humble and prepare the proud heart for this only safe way to life, are painfully inciting causes to induce a climbing up some other way than by Christ the door! But it is this very humbling, self-reducing discipline of the cross, that can alone abase and fit us to wear the insignia of a crucified, yet risen and glorified Master; can alone make us meet for the inscription of holiness; can alone enable to pass the cherubim and flaming sword; and can alone give to us the purity of heart which maketh "fit for the ever blessed heavenly crown."

The allusion of H. M. to the extremes of "hoarding and squandering," represents that there is no safety, either from right hand or left hand errors, but in holding all we have and all we are, in watchful subservency to the ever bountiful Giver, in whose hand our breath is, and whose are all our ways. The prayer of Agur contains instruction in this particular for all succeeding times. "Give me neither poverty nor riches," says he; "feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." The Pilgrims so accustomed to looking at the things below, and to raking the pieces of yellow clay so industriously together, at length, as is represented in the Allegory, became so riveted to earth that they could not fix their eyes on anything else, but became like those animals that walk on all-four. Thus it is, when by undue indulgence, the rigid chain of habit so binds us to those idols we have loved so long and so much, we almost insensibly become distorted, and little by little, lose the image in which we were created, even till we find it almost impossible to sever the links by which, not only the Omniscient eye, but the eyes of our fellow men, see we are tightly held in bondage.

Those alluded to, who spent much of their heaps, as well as much of their precious time in the vain effort of adorning, according to the fashion of the world, the poor, perishable tabernacle which must soon, like the grass of the field, fade and die, and at the same time were neglectful of the part destined to an immortal existence, are set forth as looking only worse and wanting in color when old age came on,

for all their painting, and whitewashing, and effort to adorn. These moreover were great deficient in the moral obligation of helping keep in good repair, and to warm the ragged tenements of those less favored than themselves in worldly advantages. To patch and beautify in every way they could devise the own house, seemed too much the one great object of their life. And then when the frail and falling tabernacle of each, admonished them that the great gulf must soon be passed, and that the awful judgment scene was at hand, what alarms and what fears were felt; what surprise that the time of reckoning had come, what bustle and turmoil were experienced, what jeopardy to the soul was apprehended, what remorse and sorrow that the corruptible instead of the incorruptible, had claimed much attention; that the "outward adorning," rather than the "meek and quiet spirit" which is in the sight of God of great price, had so absorbed the thoughts and the life, that there was no time left for much else, but to mourn because of not mourning sooner, what poignancy of feeling that the harvest was passed, the summer ended; what a bitter retrospect of wasted years and a long life of sin, while He, who gave grace, and parts, and talents, and to whom increase was due, had been neglected and not served; and then alas! the constant Witness to become the unerring Judge unto the solemn realities of the never ending state!

The Allegory resumed:—"Now I find it was the opinion of sober pilgrims, that either hoarding the clay, or truckling it for an such purposes as the above, was thought exactly the same offence in the eyes of the Lord; and it was expected when they should come under his more immediate jurisdiction in the far country, the penalty annexed to hoarding and squandering would be nearly the same. While I examined the countenances of the owners of the heaps, I observed that those who I well knew never intended to make any use at all of their heap, were far more terrified at the thought of losing it, or being torn from it, than those who were employing it in the most useful manner. Those who best knew what to do with it, and their hearts least upon it, and were always most willing to leave it. But such riddles were common in this odd country. It was indeed a very land of paradoxes.

Now I wondered why those pilgrims, who were naturally made erect, with an eye formed to look up to the things above, yet had their eyes almost constantly bent in the other direction, riveted to the earth, and fastened on things below, just like those animals that walk on all four. I was told they had not always been subject to this weakness of sight, a proneness to earth: that they originally had been upright and beautiful, having been created after the image of the Lord, who was himself the perfection of beauty; that he had at first, placed them in a far superior situation, which he had given them in perpetuity; but that their first ancestors fell from it, through pride and carelessness; that upon this the freehold was taken away, they lost their original strength, brightness and beauty, and were driven out into this strange country, where, however, they had every opportunity given them of recovering their original health, and the Lord's favor and likeness; for they were become so disfigured, and were grown so unlike him, that you would hardly believe them

his own children, though, in some, the semblance was become again visible. I saw, indeed, that many old offenders appeared to be sorry for what they had done; but it is, they did not like to be punished for it. They were willing enough to be delivered from the penalty of their guilt, but they did not heartily wish to be delivered from the power of it. Many declared in the most public manner, once every week, that they were sorry they had done amiss, that they had erred and strayed like lost sheep; but it was not enough to declare their sorrow, ever so often, if they gave no other sign of their penitence. For there was so little truth in them, that the Lord required other proofs of their sincerity beside their own word, for they lied with their lips and dissembled with their tongue. But those who professed to be penitents, must give some outward proof of it. They were neither allowed to raise heaps of clay by circumventing their neighbors, or to keep great piles lying by them useless; they must they barter them for any of those vanities which reduced the heaps on a sudden: for I found that among the grand articles of future reckoning, the use they had made of the heaps, would be a principal one. I was sorry to observe many of the fairer sort of these pilgrims spend too much of their time in adorning and beautifying their tenements of clay, in painting, white-washing, and enamelling them. All these tricks, however, did not preserve them from decay; and when they grew old, they even looked worse than all this cost and varnish. Some, however, played a more sensible part, and spent no more on their mouldering tenements than just to keep them whole and clean, and in good repair, which is what every tenant ought to do; and I observed that they who were most moderate in the care of their own tenements, were most attentive to repair and warm the decayed tenements of others. But none did this with much zeal or acceptance, but those who had acquired a habit of overlooking *the things below*, and who also, by the constant use of the telescope, had got their natural sight and dim sight so strengthened, as to be unable to discern pretty distinctly the nature of *the things above*. The habit of fixing their eyes on these glories, made all the shining objects, which compose the mass of *things below*, at last appear in their own diminutive likeness. For it was in this case particularly true, that things are only big or little by comparison; and that there was no other way of making *the things below*, appear as small as they really were, but by comparing them, by means of the telescope, with the *things above*. I observed that the false judgment of the pilgrims, ever kept pace with their wrong practices; for those who kept their eyes fastened on the *things below*, were reckoned wise in their generation, while the few that looked forward to the future glories, were counted by the bustling, or heapers, to be either fools or mad. Most of these pilgrims went on adorning their tenements, adding to their heaps, grasping at *the things below* as if they would never let them go, shutting their eyes, instead of using their telescope; till one after another each of his tenement tumbling about his ears. I then what a busy, bustling, anxious, terrifying, distracting moment was that! what a deal of business was to be done, and what a long time was this to do it in! Now, to

see the confusion and dismay occasioned by having left every thing to the last minute. First, some one was to be sent for to make over the yellow heaps to another, which the heaper now found would be of no use to himself in shooting the gulf, a transfer which ought to be made while the tenement was sound. Then there was a consultation between two or three masons at once, perhaps, to try to patch up the walls, and strengthen the props, and stop the decays of the tumbling tenement; but not till the masons were forced to declare it was past repairing (a truth they were rather too apt to keep back), did the tenant seriously think it was time to pack up, prepare and begone. Then, oh! what remorse, that they had neglected to examine it till their senses were too confused for so weighty a business! What reproaches, or what exhortations to others, to look better after their own affairs than they had done. Even to the wisest of the inhabitants, the falling of their tenements was a solemn thing; solemn, but not surprising; they had long been packing up and preparing; they praised their Lord's goodness that they had been suffered to stay so long; many acknowledged the mercy of their frequent warnings, and confessed that those very dilapidations which had made the house uncomfortable, had been a blessing, as it had set them on diligent preparation for their future inheritance; had made them more earnest, and had set them on such a frequent application to the telescope, that *the things above* had seemed every day to approach nearer, and *the things below* to recede and vanish in proportion. These desired not to be unclothed but to be clothed upon, for they knew that if their tabernacle was dissolved, they had a house not made with hands, eternal in the heavens."

THE FRIEND.

THIRD MONTH 27, 1875.

Within a few years past, there was published in the pages of this journal, a review of a pamphlet describing a Conference of those interested in First-day Schools, among members of our Society, which had then recently been held at Wilmington, Ohio. In that review, the attention of Friends was called to the danger, which was shown by the Report of the proceedings at Wilmington, that these schools would gradually be changed in their character, and made the means of introducing among us practices and principles at variance with our original doctrines and testimonies.

Schools on the First-day of the week, were at first instituted for the sake of those ignorant and neglected children, who were without adequate means of instruction, even in outward learning. Many such schools have been usefully taught, at different times, by members of our religious Society, and we doubt not there are those now engaged in them, who are endeavoring in simplicity and sincerity, to perform their individual duties. But it is evidently and *avowedly* the case, that in a large proportion of such schools, those who conduct them no longer regard them in their original light, but as a means of imparting religious instruction, and of exciting the

religious sensibility of those who attend them, by a course of exercises modeled after and assimilating to the manner of performing what is called Divine worship in other religious Societies. Singing hymns, reading the Scriptures and listening to formal prayers, or addresses from some one who directs the congregation, are common to both the school and the "church" service.

A recent writer on this subject, who is not a member of the Society of Friends, says of the First-day school, that now "it is not designed to furnish a means of educating those who cannot attend school during the week." "The true idea of the [First-day School] as we conceive it, is worship." "The Sunday-School has precisely the same end as the services of the Sanctuary—to bring souls into communion with God. These two need to be welded together—the Sanctuary and the Sunday-School. The latter is not to be regarded as a separate institution; but as the second service of the Church, adapted to the children."

The views advanced in these extracts, are those, towards which we believe persons engaged in such schools, even in our own Society, are rapidly tending; and which many have already reached; and they readily explain the growing disposition to introduce changes into our regularly established meetings for worship, which has been manifested in some places. If hymns, and reading the Scripture, and stated prayers and addresses, are the proper methods of performing Divine worship, where the congregation are children, why should they not be used for the parents also? Hence in many directions, we see developing a gradual return to those forms and ceremonies in religion out of which our early Friends were led by the Spirit of Truth. Many are losing their faith and trust in that patient waiting for the influence of the Holy Spirit for ability to perform Divine worship, which was preached and practised by our predecessors in religious profession; and are looking for something outward, which may affect them through the medium of the senses.

It is in no censorious spirit, towards those who may have entered with good intentions into First-day School labors, that we desire to call the serious attention of our readers to the danger which attends, of such gradually being led away from the spirituality of our profession, and thus of having their eyesight dimmed, and being shorn of their strength. We firmly believe, that the Society of Friends will commit a grievous error, when it endeavors to advance the kingdom of the Redeemer among men, by any method which interferes with a faithful maintenance of the trust committed to it, or prevents it from bearing a full and unequivocal testimony to the inward and spiritual nature of Divine worship; and the reality and necessity of that guidance of the Spirit of Christ witnessed by His humble and obedient followers.

SUMMARY OF EVENTS.

FOREIGN.—The house of J. C. Im Thurn & Co., merchants of London, with liabilities to the extent of £2,000,000, has failed. The failure of other mercantile firms followed in consequence.

The Mark Lane Express says, that the long winter has made a backward season. Most of the European markets show a rise in the prices of flour of from one to two shillings.

The attendance at the revival meetings of Moody and Sankey continues immense. The hall in which these

meetings are held is densely crowded with people, and thousands are turned away from the doors. At times the crowd has been so great that order could not be preserved, and people were badly crushed. The newspaper and other criticisms of the revival are generally hostile, though the Times favorably reviews the mission of the two preachers.

The Indian government expedition, sent out to survey western China, has arrived at Rangoon. An attack on the expedition was made by the Chinese officials on the frontier, and in the fight twenty Chinamen were killed and many others wounded.

Difficulties have arisen between the Indian government and the King of Burmah, regarding boundaries and the latter's claim to sovereignty over several independent States. In spite of Lord Northbrook's proposal for a mixed commission for the settlement of the question at issue, the king has occupied the disputed territory and refuses to withdraw.

John Mitchel who was recently re-elected to Parliament from Tipperary, died at Dramalam on the 20th inst. He was 60 years of age. A very large meeting of Irishmen was held in Hyde Park, London, the following day, at which resolutions of condolence with his family were adopted, others were also adopted condemning coercion in Ireland, and demanding the release of the Fenian prisoners.

Liverpool, 3d mo. 22d.—Uplands cotton, 7½ a 8d.; Orleans, 8 a 8½d. Breadstuffs quiet.

A Paris dispatch of the 16th says: when the Assembly met to-day the Duke d'Audriffet-Pasquier took the chair and made an address containing some strongly-worded expressions against the Bonapartists, which were loudly cheered by the left.

Duclerc, a Liberal Republican, was elected one of the vice presidents, receiving the support of the Republican majority. Dufaure, Minister of Justice, stated that the government had not yet deliberated on the question of dissolution, but his personal opinion was that the Assembly should dissolve in August, and that elections for the new Chamber of Deputies be ordered for autumn.

The Assembly has adopted a resolution providing for the appointment of a jury of physicians to inquire into the cases of Bonapartists who are enjoying pensions on account of infirmities alleged to have been contracted in the public service.

On the 18th the Assembly agreed to adjourn from the 20th of Third mo. to the 5th of Fifth mo., and provision was made for the appointment of a permanent committee of twenty-five deputies to sit during the recess.

By a vote of 371 to 312, the Assembly decided to continue to hold its sessions in Versailles.

The coalition in the Assembly which support the Constitutional laws, have a majority of eleven in the permanent committee to sit during the recess.

The government advises that the Assembly should not fix the date of dissolution long before it actually occurs.

A Paris dispatch of the 20th says: Advices from Madrid state that the treatment of the press by the government is daily becoming more and more arbitrary, and causes increasing dissatisfaction. All telegraphic dispatches are detained and examined. The government has ordered the publication of the *Iberia* newspaper to be discontinued.

A Berlin dispatch of the 16th says: In the lower House of the Prussian Diet to-day, debate was opened on the first reading of the new ecclesiastical bill. Dr. Falk, Minister of Public Worship, in a speech explaining the necessity for fresh legislation on the relations of the State with the Church, dwelt especially on the fact that the Pope had authorized the Austrian bishops to obey laws similar to those which he denounced in Prussia. The State was not afraid of the encyclical, but considered the matter serious, and would not permit itself to be treated with scorn by the Church.

Prince Bismarck made a powerful speech in support of the bill. He said the maxim that more obedience was due to God than to man, certainly did not mean that more obedience was due to a Pope, misguided by Jesuits, than to the king. The government was doing its duty in protecting German freedom of mind against Rome.

On the 19th all the clauses of the ecclesiastical bill were adopted, and the bill passed its second reading. One of the clauses deprives the priests of any share in the control of local church property.

General Cabrera has issued an address to the Carlists, in which he announces his recognition of Alfonso as king of Spain. He points to the country's need of peace, and appeals to the patriotism of the Carlists to discontinue a hopeless struggle. A convention between Cabrera and the Alfonsists is also published. By its

terms the Carlist towns, districts and provinces submitting within a month may retain the special and local privileges they enjoyed before the war, and any appointment of a Carlist to a civil or military office, which has been approved by or may emanate from Cabrera, will be accepted and confirmed by the Alfonsists. The Carlists recently made a night attack on the town of Zudugaray, but were repulsed with the loss of 200 men.

A Madrid dispatch of the 21st says, General Campos has defeated the Carlists before Olot and entered the town. Nine hundred Carlists were made prisoners.

A Madrid dispatch of the 22d says: The projected accommodation with the Carlists has proved a failure. Only eight of the insurgent chiefs followed the action of General Cabrera in giving in his adhesion to the present government.

Castelar has resigned his professorship in the University in consequence of changes made by the government in the manner of public instruction.

UNITED STATES.—The Senate, convened in extra session, after long debate on the resolution for admitting Pinchback as Senator from Louisiana, finally voted 33 to 30, to postpone the subject until the second week in the Twelfth month next.

The Hawaiian Treaty was ratified after being amended; yeas 51, nays 12.

The full vote in New Hampshire shows 39,285 for Cheney, Republican, 39,163 for Roberts, Democrat, and 754 for White, Temperance.

An important modification of the Indian policy has been ordered at Washington. In the distribution of supplies and annuities, the agents hereafter are to require all able-bodied male Indians between the ages of eighteen and forty-five, to perform service upon the reservation for the benefit of themselves or of the tribe, at a reasonable rate to be fixed by the agent in charge, and to an amount equal in value to the supplies to be delivered. The allowances to be provided for such Indians are to be distributed to them only upon condition of the performance of labor.

The Secretary of War has written to General Sherman, saying that all expeditions into the Black Hills must be prevented as long as the present treaty exists. The government is exerting itself to extinguish the Indian title, but while it remains its provisions must be observed.

The Interior Department is endeavoring, in the absence of an appropriation for the purpose, to make arrangements for bringing to Washington a delegation of the Sioux Indians to negotiate a modification of the treaty of 1868 in regard to the Black Hills country.

The long continued severe cold of the past winter caused the formation of ice in unprecedented masses in the northern portions of the Delaware and Susquehanna rivers. When partial thaws occurred, this ice formed gorges in various places, obstructing the courses of the rivers, and finally when the obstructions gave way last week there was a great destruction of bridges, houses and other property, swept away by an irresistible deluge of ice, snow and water.

On the 20th inst. a destructive tornado passed over Augusta, Ga., and that vicinity. Many houses were blown down, as well as trees and fences. Some persons were killed and more injured. The loss was estimated at several hundred thousand dollars.

It is understood that the two hostile parties in Louisiana have agreed on a compromise in order to end the disorder and unsettlement in that State. The arrangement will give the Conservatives a majority in the House of Representatives, and the Republicans in the Senate.

There were 394 interments in Philadelphia last week, including 125 children under two years. There were 46 deaths of consumption, 37 inflammation of the lungs, 29 scarlet fever, 26 convulsions, 11 typhoid fever.

The Japanese Consul in San Francisco recently read an important paper before the California Academy, showing the existence of a current of warm water called the Black Stream, which sets from Japan to the northwest coast of America. He gave a long list of wrecked junks found in the vicinity of that coast during the last hundred years, all of which were Japanese.

The Markets, &c.—The following were the quotations the 22d inst. *New York*.—American gold 116½. U. S. sixes, 1881, registered, 119½; do. coupons, 120½; do. 1867, 119½ a 119¾; do. 5 per cents, 1881, 115½. Superfine flour, \$4.60 a \$4.85; State extra, \$5.15 a \$5.25; finer brands, \$5.50 a \$9.50. No. 2 Chicago spring wheat, \$1.17; red western, \$1.27; white Genesee, \$1.32. Oats, 68 a 71 cts. Rye, \$1.00. Western mixed and yellow corn, 85 cts.; white, 86 a 87 cts. *Philadelphia*.—Uplands and New Orleans cotton, 16½ a 17½ cts. Superfine flour, \$3.50 a \$4.00; extras, \$4.25 a \$4.75; finer brands, \$5 a \$8.50. Red wheat, \$1.22 a \$1.25;

amber, \$1.26 a \$1.28; white, \$1.30 a \$1.34. Rye, \$1.14 cts. About 2,100 beef cattle sold at prices ranging from 4½ to 8 cts. per lb. gross, the latter for export. Sales mostly between 6 a 7½ cts. Sheep 4½ a 7½ cts. lb. gross, hogs \$12 a \$13 per 100 lb. net. *Baltimore*.—No. 1 western amber wheat, \$1.28 a \$1.30; No. 2 \$1.25 a \$1.26; No. 2 western spring wheat, \$1.15 a \$1.16. White corn, 81 a 83 cts.; yellow and mixed, 81 a 83 cts. Oats, 65 a 70 cts. *Chicago*.—Extra spring flour \$4.50 a \$4.75. No. 1 spring wheat, 97½ cts.; No. 2 94½ cts. No. 2 mixed corn, 67½ cts. Oats, 54½ cts. Lard, \$13.85 per 100 lb. *St. Louis*.—No. 2 winter wheat, \$1.13½; No. 2 spring, 93 a 95 cts. No. 2 66½ a 67½ cts. Oats, 60 a 61 cts. *Cincinnati*.—wheat, \$1.10 a \$1.15. Corn, 68 a 69 cts. Oats, 59 a 60 cts. Rye, \$1.10.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held at Philadelphia, on Sixth-day, the 2nd of next month 1 P. M.

The Committees on Instruction and Admission will meet at 10 A. M. of the same day.

SAMUEL MORRIS,

Philadelphia, 3d mo. 22d, 1875.

Clerk

The VISITING COMMITTEE meet at the School Second-day evening, the 29th inst. Conveyances will be at the Street Road Station on that day, to meet trains which leave Philadelphia at 2.30 and 4.40 P. M.

WANTED.

A Friend to occupy the dwelling at Friends' Southern Western Burial-ground, situated on Powell Avenue and Marshall Road, in Delaware Co., Pa.

Apply to Samuel F. Troth, No. 1019 Cherry street Philadelphia.

TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting of the Tract Association Friends, will be held in the Committee-room of A Street Meeting-house, on Fourth-day, the 31st inst. 8 o'clock in the evening. Friends are invited to tend it.

EDWARD MARIS, Clerk

WANTED.

A suitable Friend and his wife as teachers at the Wichita Agency, Jonathan Richards, Agent. They should be well qualified as teachers, and ready at blackboard drawing and other methods of illustration.

Apply to J. E. RHOADS, 116 North Fourth street Philadelphia, or to the Agent, Anadarko, I. T.

WANTED,

By a young Friend, a situation as teacher in a family or assistant teacher in a larger school.

For further information apply to Jacob Smedley, 304 Arch street.

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